Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at http://about.jstor.org/participate-jstor/individuals/early-journal-content.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and not been liable to error. In other important points, to be sure,—the author mentions war, duelling, prostitution, anti-Semitism,—no small proportion of Christendom has deplorably lagged behind the views of Jesus, not only in action but also in thought.

Herr Schultze, an emeritus high Prussian official, is even more unfavorable in his judgment of the Christianity of Christ than is Dr. Schwalb. He points out the contradictions in the teachings of Jesus, his unjust condemnation of all the Pharisees and Scribes; he lays stress upon the fact that Jesus held out the prospect of heaven to man without regard to his moral worth, and threatened hell for mere verbal offences; and he shows that in other respects, also, his teaching deviates widely from what we consider right. He endeavors to prove that the ethical views of Jesus were in no wise superior to the attitude of the Old Testament. The great commandment, "Thou shalt love thy neighbor as thyself," had been, as Jesus himself declared, already proclaimed by the "Law and the Prophets." The "love for one's neighbor," according to the Old Testament, was, however, confined to members of the Jewish race, but neither was universal love, the love for all mankind (not merely of Christians among themselves), taught by the New Testament. The author finally points out the error of supposing that every good thing—all that in Christian countries has received a Christian coloring—is on that account to be attributed solely to Christianity. If essentially the same things are also found in non-Christian countries, or already existed in pre-Christian times, it may surely be assumed that they proceed from human nature, and not from a particular belief, or any religious dogmas whatsoever.

We leave it to the theologians to refute the views of these two writers.

G. VON GIZYCKI.

DIE RELIGION UND IHR RECHT GEGENÜBER DEM MODERNEN MORALISMUS. Darstellung und Kritik der "ethischen Bewegung" unserer Zeit. Von Dr. Martin Keibel, Halle, a. S., C. E. M. Pfeffer (Robert Stricker), 1891. (Pp. vii. 85).

The author seeks the essence of religion solely in the cultivation of an attitude of confidence and humility towards the supernatural. The religious motives are, according to him, the chief promoters of human activity, in that they counteract faint-heartedness on the one side, and excessive self-confidence on the other. Precisely for this reason they possess a lasting significance, for, he declares, "to whatever height of perfection man may attain in the future, as a spiritual and corporeal being, he will forever remain, in all his aims and accomplishments, bound to supernatural conditions, and on that account it must always be one of his chief interests to enter into a relation with all those conditions favorable to the progress of his activity." But men's conceptions of a supernatural power are variable. Its representation as a being who feels and is susceptible to human prayers follows from assuming a view of the world that judges natural events after the analogy of human actions. And as in the prayer of petition the only essential is faith in the supernatural, so also, according to Dr. Keibel, in the prayer of thanksgiving "all that remains as essential to religion is the humble acknowledgment of the help that we receive from the supernatural. Every man

must make this admission, in order to insure himself against vanity and arrogance." By virtue of its essential qualities, religion possesses, according to the author, "an inalienable right to a place of honor in the list of earthly possessions; it is the highest possession accessible to all mankind." There is no permanent happiness without constant and fruitful labor; man's highest possible good consists, therefore, in the possession of *all* the conditions of such labor, and "every man's highest *actual* good is the possession of such *parts* of these conditions as are accessible to all mankind: and these are contained in religion. For while opportunity and the capacity for continuous and profitable labor is not dependent upon the will of the individual, every one can, through confidence and humility, enter into such a relation with the supernatural power as is best adapted to further his work."

By "modern morality" Dr. Keibel understands the current of thought introduced by Helvetius, Bentham, and Feuerbach, which attempts to replace religion with morality. He pictures in detail the development of the free-religious congregations and ethical societies of the different countries, and attributes the hostile attitude that some often manifest towards religion to the fact that they erroneously confound the variable feelings associated with religion with the essence of religion itself. Neither the logical objections to traditional religion, directed principally against its supernaturalism, nor the moral objections, which attack above all the "virtue that seeks for reward," directly touch religion. "For confidence and humility towards the supernatural power do not lose a particle of their value, either by the conception of nature as an unbroken chain of causes and effects, or by man's claim to the possession of a direct love for the good." Regarding the "Ethical Societies" of the United States, the author praises their principle of neutrality in regard to religion, but regrets that that attitude is not always maintained. He quotes, with approval, Professor Adler's words: "And lastly, the purpose of an ethical movement is that out of it may spring an ethical belief with regard to the world, a moral optimism, a belief that the universe is making for righteousness, that there is a good tendency of things. Such a belief we need . . . We cannot logically demonstrate it. . . . Act the good and then you will believe in it. Throw yourself into the stream of the world's good tendency, then you will feel the set of the current that comes from the fountain head." (Felix Adler, "The Need of a New Moral Movement in Religion." New York, 1883.)

After disposing of the objections that have been raised against religion from the moral side, the author himself takes the offensive and endeavors "to thrust morality from the throne that belongs only to religion." "A substitution of morality for religion," he says, "is impossible, because an *ideal* cannot bestow the same thing as an *actual possession*. Religion, however, is a possession accessible to every one. For the road to God is open to all; whether or not we follow it, depends solely upon the recognition of our limitations and upon our own volition. On the other hand, we are never quite secure of a clear, undisturbed conscience.

What Dr. Keibel claims to be the *essence* of religion would be considered by most people, we think, a *remnant* of religion, whose power over man cannot be at all compared to that wielded by the revealed religions. A religion without supernaturalism, without the doctrine of immortality, will seem to most people to

be no religion at all. That morality can be dethroned by this mere *remnant* of religion, and that the latter is man's "highest actual possession," will perhaps be doubted even by many of the adherents of the prevailing religions.

Faith in the universe, a "moral optimism," "a belief that there is a good tendency of things," is a valuable weapon in the struggle for existence, a means of furthering human labor: that much we concede to the author; and, as a matter of fact, most atheists also have this *faith* in an order of the universe. The German socialists, for instance, who have become entirely estranged from the prevailing religions, who believe neither in God nor in immortality, cling to this feeling of confidence. Eugen Dühring, whom the present writer considers the most eminent contemporary philosopher, expresses it emphatically in his "*Kursus der Philosophie als streng wissenschaftlicher Weltanschauung und Lebensgestaltung*" (Leipzig, Heimann, 1875), and in his "*Ersatz der Religion durch Vollkommeneres*" (Karlsruhe & Leipzig, H. Reuther, 1883). But this faith is not only a faith in the "supernatural power," but also in that part of the world which is closest to us and the central point of our interest, namely, *humanity*. Dr. Keibel does not seem to sufficiently realize the fact that from the stand-point of a philosophy that dismisses all supernaturalism, *man himself*—with his physical and mental powers—*is a part of sovereign nature.* "Nature" does not confront him, like the Jehovah of the Jews, as a stranger, as the master who is to be approached in humility by his servants.

But while the author declares that faith in the supernatural is a possession accessible to every one, and for that reason to be given the preference over good character, he does not prove his assertion and thereby "dethrone morality." One who maintains an attitude of absolute pessimism cannot cherish such faith; "Belief is not every man's affair."

Neither has the author proved that *humility* towards the supernatural power is requisite to successful labor. Man is sufficiently protected against "vanity and arrogance" in reflecting upon the help from his fellow-beings, of which he stands constantly in need. Let him direct his thanks, not primarily towards unfeeling nature, but towards his brethren and sisters. One should give to humanity what belongs to humanity.

Notwithstanding the above criticisms, we recommend to the attention of readers Dr. Keibel's little book, which contains a large amount of well-arranged material.

G. VON GIZYCKI.

NEW BOOKS.

ESSAYS IN LITERATURE AND PHILOSOPHY. By Professor Edward Caird. 2 Vols. Glasgow: MacLehose, 1892.

THE ELEMENTS OF ETHICS. By J. H. Muirhead, M.A. London: John Murray, 1892.

THE ELEMENTS OF ECONOMICS. Vol. I. By Professor Alfred Marshall. London: Macmillan & Co., 1892.

THE MODERN FACTORY SYSTEM. By R. W. Cooke Taylor. London: Kegan Paul, 1891.

METHODS OF INDUSTRIAL REMUNERATION. By David F. Schloss. London: Williams & Norgate, 1892.